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formulated for the first time in the history of religion the fundamental problem of the religious life. p.

MODERN MYTHOLOGY. By *Andrew Lang, M.A., LL.D.* St. Andrews, Honorary Fellow of Merton College, Oxford, Sometime Gifford Lecturer in the University of St. Andrews. New York, London, and Bombay: Longmans, Green & Co. 1897. Pages, 212.

The luminous and voluminous *Contributions* of Prof. F. Max Müller to the *Science of Mythology* which we noticed in Vol. VII., page 625 of *The Monist* have met their scientific retort courteous in the present little volume of Mr. Andrew Lang, the well-known English writer, inquirer and vulgariser of folklore, editor, littérateur, and high-priest of English literary criticism—Prof. Max Müller's favorite target in his strictures on the anthropological school of mythological inquiry.

To animadvert upon the method of exposition employed by these two controversialists is not our concern. We shall limit ourselves to saying that the method of exposition employed is not adapted to the needs of the general reader, but in both cases is that of isolated and disconnected discussions upon subjects with which the student must be antecedently familiar, which, though they offer no intrinsic difficulties to comprehension, yet require prior interest and some preparatory philological and ethnological knowledge. Furthermore, there is much in both volumes that is personal. Mr. Lang in taking up cudgels for the anthropological school has followed, he claims, Prof. Max Müller's system of attack, and hence his reply is, as he himself phrases it, highly "desultory and rambling." The contents of Mr. Lang's book are as follows: I. Recent Mythology; II. The Story of Daphne; III. The Question of Allies; IV. Mannhardt; V. Philology and Demeter Erinnys; VI. Totemism; VII. The Validity of Anthropological Evidence; VIII. The Philological Method in Anthropology; IX. Criticism of Fetishism; X. The Riddle Theory; XI. Artemis; XII. The Fire-Walk; XIII. The Origin of Death. Each of these chapters is broken up into subdivisions after the manner of his opponent's book, and headed by bold-faced type—happily designed for the guidance of the reader through a chaotic maze of disordered argumentations. This, in conjunction with the excellent index, offsets the many disadvantages of the book and enhances its value for occasional consultation; for it really abounds in bright, witty, and pertinent remarks, notable both for their common sense and scientific insight.

Be the result of the controversy what it may, and opinion in these days seems to lean towards the anthropological school, the sweet and assuring remark of Mr. Lang at the conclusion of his volume still remains irrevocably true.

"If I am right, if he [Prof. Max Müller] is wrong, in our attempts to untie "this old Gordian knot, he loses little indeed. That fame of his, the most steady "and brilliant light of all which crown the brows of contemporary scholars, is the "well-earned reward, not of mythological lore nor of cunning fence in controversy "but of wide learning and exquisitely luminous style."

Since Prof. Max Müller's theories of mythological interpretation are well known, we quote as an offset, the following clear statement by Mr. Lang of the anthropological method.

"Our system is but one aspect of the theory of evolution, or is but the application of that theory to the topic of mythology. The archæologist studies human life in its material remains; he tracks progress (and occasional degeneration) from the rudely chipped flints in the ancient gravel beds, to the polished stone weapon, and thence to the ages of bronze and iron. He is guided by material 'survivals'—ancient arms, implements, and ornaments. The student of Institutions has a similar method. He finds his relics of the uncivilised past in agricultural usages, in archaic methods of allotment of land, in old marriage customs, things rudimentary—fossil relics, as it were, of an early social and political condition. The archæologist and the student of Institutions compare these relics, material or customary, with the weapons, pottery, implements, or again with the habitual law and usage of existing savage or barbaric races, and demonstrate that our weapons and tools, and our laws and manners, have been slowly evolved out of lower conditions, even out of savage conditions.

"The anthropological method in mythology is the same. In civilised religion and myth we find rudimentary survivals, fossils of rite and creed, ideas absolutely incongruous with the environing morality, philosophy, and science of Greece and India. Parallels to these things, so out of keeping with civilisation, we recognise in the creeds and rites of the lower races, even of cannibals; but *there* the creeds and rites are *not* incongruous with their environment of knowledge and culture. There they are as natural and inevitable as the flint-headed spear or marriage by capture. We argue, therefore, that religions and mythical faiths and rituals which, among Greeks and Indians, are inexplicably incongruous have lived on from an age in which they were natural and inevitable, an age of savagery."

T. J. McC.

DIE MECHANIK IN IHRER ENTWICKELUNG. Historisch-kritisch dargestellt. Von Dr. Ernst Mach, Professor an der Universität zu Wien. Mit 250 Abbildungen. Dritte verbesserte und vermehrte Auflage. Leipsic: F. A. Brockhaus. 1897. Pages, 505.

It is a pleasure to record the appearance of the third edition of Professor Mach's *Mechanik*, which, more than any other book of recent years perhaps, has aroused the interest of thinking people in the foundations of mechanics and in the philosophy of science generally. The long succession of works which have followed its publication have borne witness to the fruitfulness and the necessity of researches in the theory and history of science as bearing upon the fundamental questions of philosophy, and there is no indication of this activity being on the decrease. We have recently received from Dr. Giovanni Vailati a pamphlet *On the Importance of Researches in the History of Science* (Turin, Roux Frassati e Co.),